1: Lowie E-5 (1926) 1939 NT20 Washo NT20

IV. MATERIAL CULTURE

Economic Life

433 184 114 Barrett has properly stressed the economic differences due to the contrast between a Sierra and a Basin habitat. The following fragmentary notes are corroboratory and supplementary.

262 [171] Acorns (ma'leq) were associated with California, and even the Antelope Valley people did not live on them to any great degree. However, the Washo prepared a dish called mugi'"gala by mixing acorns and venison.

222 [462] [413] [251] [252] [415] Pine nuts (t'a"gam) were gathered by men and women coöperatively, the husband knocking ripe ones off the trees with a big hooked pole and the wife gathering them. The women would pick them out, put them in a basket, and let them dry. When dried, the nuts could be kept for about a year; in the spring a pit was made for storage, in the winter they were taken out for consumption. The Washo made a pine-nut "soup," which was eaten with spoons. According to Bill, people went for pine nuts in September.

226 [343] [131] [501] Along the Walker River the Washo constructed many "fish houses,"—a statement that extends their boundaries appreciably toward the east. Trout (a"t'ahi) were speared with shafts about seven feet long. Fish were also taken by nets and clubbed to death. Sometimes fifteen were caught in a day. On Lake Tahoe, a group of Washo would go after fish in rafts (see below).

224 [624] [756] Antelope, deer (mends"wi), and jack rabbits were hunted communally, the first-mentioned under the guidance of a dreamer (p. 324). Jack, possibly expressing a local difference, said that deer were hunted by only one or two men and only in the mountains. According to another statement, four or five hunters would mask themselves with deer heads in stalking the game. They would shake up dirt to determine the direction of the wind so as to forestall being scented, thus sneaking up to shooting range. A communal deer hunt was organized in September, when the deer were fat, but not every year. The leader, who did not derive his office from dreams, would say, "Get together, we'll try to kill a few deer." Then the men assembled on the day fixed, bringing their blankets since they were to camp out for about a week. Possibly as many as fifty Washo from Douglas County would travel afoot about thirty miles [484] toward, say, twenty miles from McKinney, California. It took them two days, camping according to their leader's instructions. The next morning, he spoke to them. He remained in the middle, his followers dividing so as to form two arcs of a circle flanking him and finally connecting again. When they sighted deer, they killed up to ten or fifteen a day. The next day, they moved to another spot; and so on, for about a week, thus covering altogether many thousands [482] of acres. At last they stopped and returned, carrying by means of tumplines loads almost too big for them. For deer no corrals were built.

624 224 The communal rabbit hunt was also purely secular. Barrett mentions a hereditary chief for rabbit hunting" and all other coöperative hunting and fishing operations. "He it was who notified the people of the arrival of the

[a] *Op. cit.*, 12.

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

No opportunity presented itself to go into the details of hunting and fishing. There are, however, without doubt certain traps and other implements used for these purposes, which a more detailed study of the Washo culture would bring out.

Both game and fish were formerly cooked by broiling on the coals of the open fire.

THE PIÑON NUT.

Chief among the aboriginal vegetal foods is the nut of the piñon, *Pinus monophylla*, called ta'gôm, the small species of pine above mentioned. This is an exceptionally large nut and is so rich and palatable that many tons are now gathered for the market yearly by the Indians of this region. The location of the piñon forests, well up on the higher arid foothills and at considerable distances from the Washo villages, makes it necessary for the Indians to move thither during the piñon season, a period of a month or six weeks in the early autumn. Thus there are established each year at certain points in the mountains regular camps which take on a character of permanency. Here are built regular summer houses, which are repaired and used year after year, and here are stored from season to season implements, such as special baskets, wooden hooks, and other objects used in gathering the pine nuts. The ripe cones are pulled from the rather low trees by means of a hook, made by tying securely to a long pole a short stick forming an angle of about thirty degrees with the pole. These cones are gathered in a very rough, plain-twined, burden basket, darû tso'hoi, such as that shown in plate XIII, fig. 1, and brought to the camp where they are roasted until they open sufficiently to allow the nuts to be picked or shaken out. The nuts are then ready to be eaten or placed in storage. When fresh they are very oily and have a rather strong turpentine flavor. After some months they lose these qualities, and become quite sweet and mealy. This change is somewhat hastened by re-roasting the nuts after they have been extracted from the cones. They then have a flavor resembling that of roasted almonds.

[See cat. 116, P. 53 - - An.]

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

BASKETRY.

285 The Washo are quite justly renowned as makers of fine, coiled basketry. Certain of the Washo women make very smooth and excellent baskets and employ a great variety of designs. In many [171] respects the basketry of the Washo closely resembles that of the Miwok to the west. Particularly is this the case with the coiled basketry. The twined basketry, on the other hand, resembles that [482] of the Paviotso, especially the diagonal-twined cooking basket (plate VII, fig. 2), the two types of burden basket (plate XIII, figs. 3-6),[2] and the two types of winnowing basket (plate XI,[3] and plate XII, figs. 1 and 2).[4]

MATERIALS.

285 The principal materials used by the Washo in basketry are 824 derived from the willow, *Salix*, which yields both unpeeled and peeled rods. These form the only foundation materials in coiling and the hard elements in twining. The inner bark of the willow furnishes the white sewing and twining elements and, when discolored in the sun, also a brown element.

The only other basketry materials used by the Washo are the root of the bracken, *Pteridium aquilinum*, which provides a black element, and the redbud, *Cercis occidentalis*, the bark of which furnishes a red element. This is obtained from the Miwok to the [439] west as it is not an indigenous shrub to the Washo country, and [137] is therefore sparingly used.

285 The following tabulation gives the Washo names of these various materials: 192

Willow	hi'mû
Unpeeled rods	mi'mû
Peeled rods	agaiye'we
Peeled rods coiled for storage	pelesû'sûyewe
Brown sewing element	hîmû toto'coñi (literally, "willow sunburned"), also podocoñé'we, and poto'soñ

[2] [see cat. 46, p. 53 -- An.] [4] [see cat. 116, p. 51 --
[3] [see cat. 116, p. 49 -- An.]

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

285 The other border finish on coiled baskets has been found only on those of three-rod foundation and is in effect the above mentioned finish running in both directions so as to cross, and produce much the same appearance as the "herring bone" border found in the basketry of some tribes. Such a border is shown in plate IX, fig. 7.

FORMS.

285 192 Washo basketry shows a relatively wide range of forms, each with its specific native name. The following tabulation records these forms and the native terms for each and shows the differentiations made by the Washo in the various classes, as for instance in the burden basket, where a difference in technic or in fineness of weave and the resultant difference in use in each case calls for a special name.

Basket — tsiña'm

[482] Burden baskets

Coarsely woven, plain-twined technic — mama'i
Plate XIII, fig. 6.

Coarsely woven, diagonal-twined technic — tatûba'bûli
Plate XIII, figs. 4 and 5.

Small basket, same as above — mamaiña'mi

Closely woven, diagonal-twined technic — mugi'wut
Plate XIII, fig. 3.

Coarsely woven, unpeeled material, plain-twined technic
Plate XIII, fig. 1. — ltma'gû, darû tso'hoi

[412] Seed beater, Plate XIII, fig. 2. — tapûli tugê'bûl

Handle of seed beater — ta'pûl

Body of seed beater — tugê'bûl acû

Winnowing basket

Coarsely woven — tugê'bûl
Plate XII, figs. 1 and 2.

Finely woven — mûda'l
Plate XI.

[352] Cradle, Plate XII, fig. 3. — pi'kûs

Fish basket — metsayê'ûl

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

285

Mush cooking basket in diagonal-twined technic, cylindrical kûya'nda 192
Plate VII, fig. 2.

Small coiled basket of any form used for serving food tsiña'm [252]
Plate VIII, figs. 2-5; plate IX.

Coiled basket of truncated cone form gi'ûleû
Plate VII, fig. 1; plate VIII.

Very small basket of truncated cone form, used as a cup and for serving food i't mahadas
Plate VIII, fig. 1.

Canoe-form or elliptical basket taiyûta'ti
(said to be a new form)
Plate X, figs. 1 and 4.

Small coiled basket with strongly curved sides and small opening tsiñam degîkûp*, dêûleli'we
Plate IX, fig. 3.

285
Burden baskets are, as a rule, very sharply conical. It is unusual to see one with even slightly rounded sides such as that shown in figure 4 of plate XIII. All are strengthened at the point of the cone by a few extra courses of three-strand twining. These baskets are used very roughly and the point soon wears through. It is then reinforced by a rawhide or buckskin patch as is shown in figures 3, 4, and 6 of the same plate. 482

285
The cradle is of the usual Great Basin type, with detachable woven sun shade bearing a design indicative of the sex of its occupant. The one shown in plate XII, fig. 3, is a girl's cradle. The design usually employed on a boy's cradle is a series of diagonal parallel lines as shown in text figure 4. 352 171

DESIGNS.

285
The limited time available did not permit a careful study of Washo basketry designs which, in general, are fairly elaborate, as will be seen by referring to plates VII-XI. Much more elementary designs appear in the older baskets, indicating, as is borne out 531 [171]

*degîkûp signifies "curved in at the top."

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

EXPLANATION OF PLATE XIII.

HARVESTING BASKETS.

285
•482

Figure 1. Coarsely woven burden basket used especially for gathering pine cones. Catalog number 18323. Length 16.5 inches (42 cm.).

[412]

Figure 2. Seed beater. Catalog number 18316. Length 20.8 inches (53 cm.).

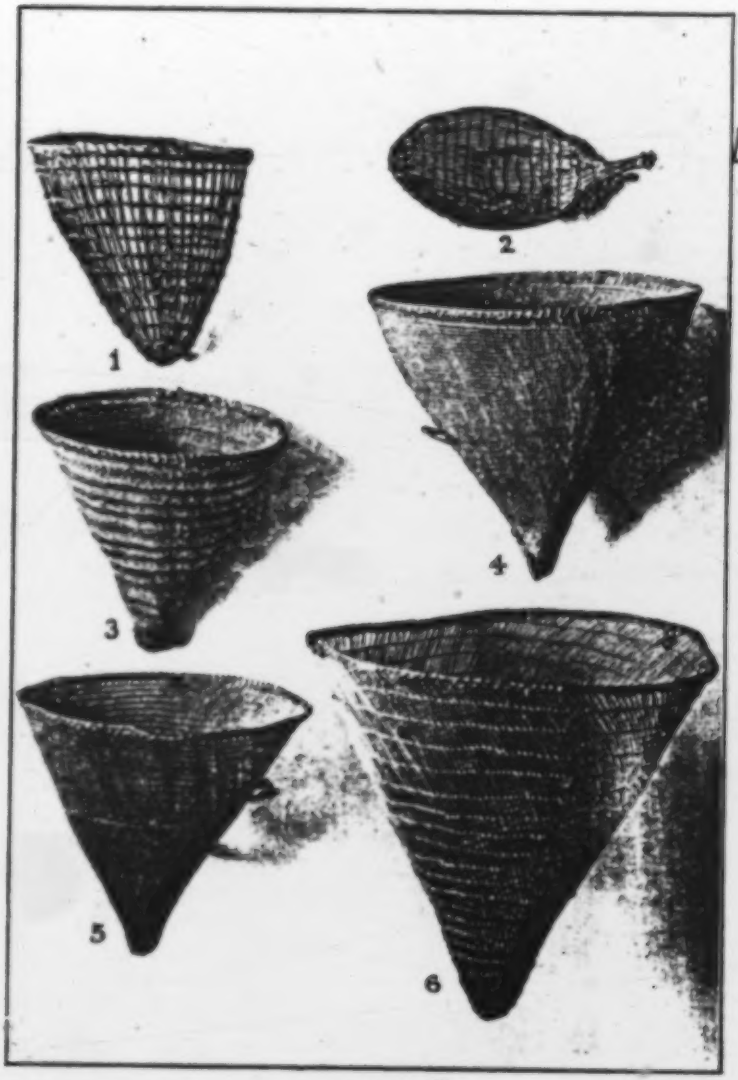
Figure 3. Finely woven diagonal-twined burden basket. Catalog number 18321. Length 19.1 inches (48.5 cm.).

Figures 4 and 5. Coarsely woven diagonal-twined burden baskets. Catalog numbers 18319 and 18320. Lengths 21.4 inches (54.5 cm.) and 18.7 inches (47.5 cm.), respectively.

Figure 6. Coarsely woven plain-twined burden basket. Catalog number 18318. Length 26.2 inches (66.5 cm.).

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

285
482
[412]



[P. 53]

9. Fish hook of bone with fiber cord. 227
10. Tule boat and long wood pole. 501
11. Snares. 224
12. Traps (itpakmal¢t), especially the rockfall type for small rodents. [411]
13. Wooden club, for rabbits primarily.
14. Rabbit and fish net (digush) of fiber cordage. [283]
15. Antelope drive fences (mugigush) and corral. [229]
16. Obsidian or cane blade knife (tagil).
17. Broken cobble chopper. 412

E. Food processing implements.
1. Bedrock mortar (lam) and stone pestle (bits¢k), see Plate III.
2. Metate (d¢mg¢) and mano (gamum).
3. Seed storage pits (damyeo) and mounds, particularly for pinenuts, Plate II, B illustrates a pinenut cache. 251 252
4. Roasting pit, Plate II, A shows pinenuts roasting.
5. Digging stick (dishu). 412
6. Hooked (beyugum) pinenut gathering pole (bih¢?). [413]
7. Sticks to lift hot cooking stones (golang) into the cooking basket.
8. Looped (baleo) or paddle (kaas) stirring stick used to remove stones from the cooking basket. 415
9. Skin and animal stomach bags (tash¢p). 412
10. Soaproot brush (itgumbeyut) or comb (itwega). 482
11. Carrying net.

F. Other manufactures.
1. Stone pipe (de¢k) used with a skin tobacco bag (bankush tash¢p). 276
2. Bone and willow whistles. 534
3. Coccoon rattle (diyu angal).
4. Shaman's kit. 756
5. Puberty ceremony staff of elderberry wood (ba du? cuhu?).
6. Ball of skin (mugishua) filled with sagebrush bark used in a football game.
7. Bat and rope used in a game. 481
8. Dice (boko?), counters, and small sticks used in hand games. See Plate V, C. 526 524
9. Top made of a stick and pine pitch.
10. Toy sling.
11. Buckskin calendar string with a knot to be untied each day until specific event begins (balogo). 211

For information on food, water, and medicines see pp. 20-21.

Clothing and Ornamentation

Most of the year the Washo went barefoot and practically nude. A breechclout for the men and a front apron for the women was universal. Beyond that 291

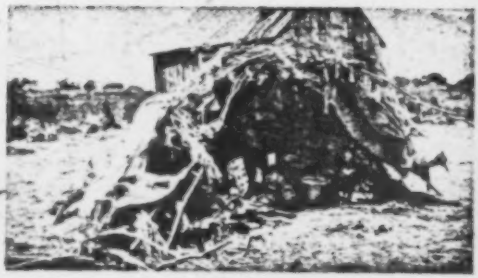
PLATE V 1/1

342
291
415

a. Winter house and baskets.

342

291
482
854



b. Summer shelter.

d. The carrying position of the cradleboard.

291
516
524

c. Susie Dick holding two sets of hand game pieces.

[illegible] photographs were taken by Grace Dangberg of Minden, between 1917 and 1960.

2/2 [Legend appears on p.74, cat. 116 -- Analyst]

[End Plate V]

Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	Kl	K2	Ku	To	To	Pa	Wa	At	Sa	Tg	Wd	Kl	Al
1071. Twined winnowing basket (tiwahan)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1072. Fan shaped, triangular	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1074. Parallel warps	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1075. Open twined (yata)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1076. Close twined (tsamo or tama)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1077. Used also for parching	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1079a. Angular tray (wano)	+	+	+	–	–	–	–	–	–	–	+	–	–	–
1080. Twined	+	+	+	–	–	–	–	–	–	–	+	–	–	–
1082. Conical carrying basket (kurus)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1084. Open twine	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1085. Close twine	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1088. Buckskin-covered bottom	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1089. Pointed bottom	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1090. Rod-and-bundle rim	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1091. Fishing trap (aŋakui)	+	+	+	+	–	+	+	+	+	+	+	+	+	+
1091a. Bipointed, opening on side	·	·	+	–	–	–	–	–	+	–	–	–	–	–
1092. Plain twine	+	+	+	+	–	+	+	+	+	+	+	+	+	+
1092a. Mesh made	+	+	+	+	–	+	+	+	+	+	+	+	+	+
1093. Twined hat (kotomaŋ)	+	+	–	–	+	+	+	–	+	–	–	–	–	+
1094. Hemispherical	+	+	–	–	+	+	+	–	+	–	–	–	–	+
1095. Black design applied	+	+	–	–	–	–	+	–	–	–	–	–	–	+
1096. Twined water jug (osa; cf. 868)	+	+	+	+	+	+	+	+	+	+	+	+	+	–
1096a. Coiled	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1099. Rounded bottom	+	+	+	–	·	–	–	–	+	+	–	+	+	–
1100. Pointed bottom	–	–	–	+	+	+	+	+	+	+	+	–	–	–
1101. Tapering spout	+	+	+	+	+	+	+	+	+	+	+	+	+	–
1102. Pitch on outside	–	+	+	+	+	+	+	+	+	+	+	+	+	–
1103. Pitch on inside	+	+	–	+	+	–	–	–	+	+	+	+	+	–
1104. Pitch on bottom	+	+	+	+	+	+	+	+	+	+	+	+	+	–
1105. Paint: red	+	+	+	+	+	+	+	+	–	+	+	+	+	–
1108. Handle: horsehair	–	+	+	–	–	+	+	–	–	–	–	–	–	–
1108a. Willow	–	+	+	+	+	+	+	–	+	+	+	+	+	–
1110. Buckskin	+	+	+	–	–	–	–	+	+	–	–	–	+	–
1111. Vegetable string	+	+	+	+	+	+	+	+	+	+	+	+	+	–
1112. Stopper: juniper bark	+	+	+	+	+	+	+	+	+	+	+	+	+	–
1113. Grass, etc.	+	+	+	+	+	+	+	+	+	+	+	+	+	–
1114. Food bowl (tsida)	+	+	+	+	+	+	+	+	+	+	+	+	+	–
1115. Coiled	–	+	+	+	–	–	+	+	+	+	+	+	–	–
1116. Twined	+	+	+	+	+	+	+	+	+	+	+	+	+	–
1117. Pitch coated	+	–	–	–	–	–	–	–	+	–	–	+	+	–
1118. Basket for boiling (opo)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1118a. Coiled	·	+	–	+	–	–	+	+	+	+	–	–	–	+
1118b. Twined	+	+	+	+	+	+	+	–	+	+	+	–	+	+
1119. Ladle (tunoham)	+	+	+	+	–	+	+	–	+	+	+	+	–	–
1120. Twined	+	+	+	+	–	+	+	–	+	+	+	+	–	–
1121. Coiled	+	+	+	+	–	–	–	–	+	+	+	–	–	–
1122. With handle	+	+	+	+	–	+	+	–	+	+	+	+	–	–
1129. Lids modern	+	–	+	+	+	+	+	+	+	+	+	+	+	+
1129a. Lids aboriginal	+	+	–	–	–	–	–	–	–	–	–	–	–	–
1130a. Mending of basketry	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1131. Bags (mano's)	+	+	+	+	–	+	+	+	+	+	+	+	+	+
1131a. Of hides	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1132. Of twined sage bark	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1133. Of twined tule	–	+	–	+	+	–	+	–	+	+	+	+	+	–
1134. Mat (sdwŏ)	+	+	+	+	–	+	+	–	+	+	+	+	+	+
1134a. For door	–	+	+	–	–	–	+	–	+	+	+	+	+	+
1135. Of twined sage bark	–	+	+	+	–	–	+	–	+	+	+	+	+	+
1136. Of twined tule	+	+	–	+	–	–	+	–	+	+	+	+	+	+

[p.387]

Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	KP	Ku	To	Tc	Pa	Wa	At	Sa	Ty	Wd	Ki	AE
CORDAGE (twisted)														
1181. Material: milkweed	-	-	-	-	-	-	-	-	-	-	+	-	-	-
1182. Net (wana)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1183. Dogbane or Apocynum (wihavi)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1184. Sinew	-	-	-	-	-	-	-	-	-	-	-	-	-	+
*1184a. Artemisia (sagebrush)	+	+	+	+	+	-	+	+	+	-	+	+	+	+
1185. Buckskin	-	+	+	+	+	+	+	+	+	+	+	+	+	+
*1185a. Tule	-	-	-	+	+	-	+	+	+	-	+	+	-	+
*1186. String: 2 ply	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1187. 3 ply	-	-	+	-	-	-	+	-	-	-	-	-	-	-
1188. Clockwise twist	-	+	+	+	+	+	+	+	+	+	+	+	+	+
*1189. Counterclockwise twist	+	-	+	-	-	-	-	-	-	-	-	-	-	-
*1190. No. of ply rope: 2	+	+	-	+	+	+	-	+	+	+	-	+	+	+
1190a. 3	-	-	+	-	-	+	-	-	-	+	-	-	-	-
1191. Braided rope of 3 strands	-	-	+	+	-	+	-	+	-	+	+	+	+	+
1192. Cordage maker: male	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1192a. Female	-	-	-	+	-	-	-	-	-	+	+	-	+	+
1193. Rope of withes	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1194. String rolled on thigh	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1196. POTTERY	-	-	-	-	-	-	-	-	-	-	-	-	-	-
BURDENS														
1228. Pack strap, skin, used by both sexes	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1229. Pack strap, fiber, used by both sexes	+	+	+	+	+	-	+	+	+	+	+	+	+	+
1230. Twisted rope: 2-ply	+	+	-	+	+	+	-	+	+	+	-	+	+	+
1230a. 3-ply	-	-	+	-	-	-	+	-	-	-	+	-	-	-
1231. Braided, 3-strand	-	-	+	+	-	-	+	-	+	-	+	+	+	+
1232. Pack strap across forehead	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1233. On top of basketry hat (kötonenu)	-	-	-	-	+	+	+	-	-	-	-	-	-	-
1234. On top of bark head pad	-	-	-	-	-	+	-	-	-	-	-	-	-	-
1235. Pack strap across shoulder, chest	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1236. Hand held under strap	+	+	+	+	+	-	+	+	+	+	+	+	+	+
1237. Carrying nets (hopinokwa wana)	+	+	+	+	+	-	+	+	+	+	+	+	+	+
1238. Piece of rabbit net	-	+	-	+	+	-	+	-	+	+	+	+	-	+
1239. Hammock shaped, on back	+	+	+	+	-	+	+	+	+	+	+	+	+	+
1240. Bag (maro nokwa): deerskin	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1240a. Sagebrush	-	+	+	+	+	-	-	-	+	-	+	+	+	+
1241. Both sexes use	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1242. Conical basket (kurus)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
CRADLES (tsa kihopo)														
*1245. Simple temporary basketry cradle	+	+	-	+	+	-	+	+	+	+	+	+	+	-
1246. Elaborate permanent basketry cradle	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1247. Oval outline	+	+	+	+	+	+	-	+	+	+	+	+	+	+
1248. Rectangular outline	-	-	-	-	-	-	+	-	-	-	-	-	-	-
1249. Rod rim	+	+	+	+	+	+	-	+	+	+	+	+	+	+
1250. Twined horizontal rods	-	-	-	-	+	-	-	-	+	+	+	-	-	-
1251. Twined vertical rods	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1252. Horizontal reinforcing rod	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1253. Vertical reinforcing rod	-	-	-	-	+	-	-	-	+	+	+	+	+	+
1255. All buckskin covered	+	+	+	+	+	+	-	-	+	+	+	+	+	+
1257. Hood	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1258. Twined basketry	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1259. Pendants attached	+	+	+	+	+	+	+	-	+	+	+	-	+	+
*1260. Hood design indicates child's sex	+	+	+	+	+	+	+	+	+	+	+	-	+	+
1261. Boy: diagonal lines, parallel	+	+	+	+	+	+	+	+	+	+	+	-	+	+

NWA 283

NWA [323]

NWA 482

NWA 854 285

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Washo NT20
Achomawi N55

NWA 954

ANTHROPOLOGICAL RECORDS

	Yo	Kl	Kl	Kl	Yo	To	Pa	Wa	At	Sa	Yg	Ma	Kl	Af
1262. Girl: zigzag line	+	+	+	+	+	+	+	+	+	+	+	–	+	+
1263. Girl: diamond chain	+	+	+	+	+	+	+	+	+	+	+	–	+	+
1264. Lashing for securing infant	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1265. Laced buckskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1266. Blanket: twined sage-bark	–	–	+	+	+	+	+	+	+	–	+	+	+	+
1267. Rabbitskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1268. Ground-hog skin	+	+	–	+	+	+	+	–	+	+	+	+	+	+
1269. Carrying: cradle strap across breast	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1270. Strap across forehead	+	+	+	+	+	+	+	+	+	+	+	+	+	+

NWA [482]

MUTILATIONS

NWA 304

1271. Ear lobe bored	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1272. 1 hole	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1274a. With porcupine quill	+	–	–	–	–	–	–	–	–	+	–	–	–	–
1275. With bone awl	–	+	+	–	–	+	–	+	+	+	+	–	–	–
1276. With wooden awl (tavisigup)	–	+	–	–	–	+	–	+	+	+	+	+	+	+
1277. When child	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1278. When youth	+	–	–	–	–	–	+	–	–	–	–	–	–	+
1279. All males	–	+	–	–	–	–	+	–	+	–	+	+	+	+
1280. Most males	–	–	–	–	–	–	–	–	–	+	–	–	–	–
1281. Some males	–	–	–	+	+	+	–	+	–	–	–	–	–	–
1282. All females	–	+	–	–	–	–	+	+	+	+	+	+	+	+
1284. Some females	+	–	+	+	+	+	+	–	–	–	–	–	–	–
1285. Man's ear ornament	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1285a. Anything	–	+	+	+	+	+	+	+	–	+	+	+	+	+
1286. Bead on string	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1287. Glass beads	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1288. Shell pendant	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1289. Stone pendant	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1290. Wooden stick	–	+	+	+	+	–	–	–	–	+	–	–	–	–
1291. Bone tube	–	+	+	+	+	–	–	+	+	+	+	+	+	+
1292. Bone rings	–	+	+	–	–	–	–	–	–	+	–	–	–	–
1294. Flint	–	–	–	–	–	–	–	–	+	–	+	+	+	–
1295. Woman's ear ornament	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1296. Bone tube	–	+	+	–	–	–	–	+	+	+	+	+	+	+
1297. Shell pendant	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1299. Bone rings	–	+	+	–	–	–	–	–	–	+	–	–	–	–
1300. Bead on string	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1301. Nasal septum bored	+	+	–	+	+	–	+	+	+	+	+	–	+	+
1302. Males	+	+	–	+	+	–	+	+	+	+	–	–	+	+
1303. Females	–	+	–	–	–	–	–	–	–	–	–	–	–	+
1304. Man's bone nose pin	+	+	–	+	+	+	–	+	+	+	–	–	–	+
1305. Woman's bone nose pin	–	+	–	–	–	–	–	–	–	–	–	–	–	+
1306. Tattoo (navawigi)	+	+	+	–	–	+	+	+	+	+	+	–	+	+
1306a. Done with: rabbit bone	+	–	–	–	–	+	+	+	+	+	+	–	+	–
1307. Cactus needle	–	+	–	–	–	–	–	–	–	–	–	+	–	+
1307a. Porcupine quill	–	+	–	–	–	–	–	–	–	–	–	–	–	+
1308. Pigment: wood charcoal	+	+	+	–	–	–	+	–	+	+	+	+	+	+
1310. Gray colored	–	–	–	–	–	–	–	–	+	–	–	–	–	–
1311. Done when: child	–	+	–	–	–	–	+	–	–	–	–	–	–	+
1312. Youth or maiden	+	+	+	–	–	–	–	–	–	–	–	–	–	+
1313. Any time	–	–	–	–	–	–	–	–	+	+	+	+	+	–
1314. Done on: face	–	+	+	–	–	–	+	–	+	+	+	+	+	+
1315. Arms	+	+	+	–	–	–	+	–	+	+	+	+	+	+
1316. Legs	+	+	–	–	–	–	+	–	+	+	+	+	+	+
1317. Body	+	+	–	–	–	–	+	–	+	+	+	+	+	+
1319. Head-shape correction	–	–	–	–	–	–	+	–	+	+	–	–	–	+
1320. Done with hands at birth	–	–	–	–	–	–	–	–	+	–	–	–	–	–
1321. Nose correction at birth	+	+	+	+	+	+	+	+	+	+	+	+	+	+

NWA [846]

[p. 390]

N 283 [172] string (twine) had a left or counterclockwise twist (Loud, 73).

1190. Lovelock Cave: + (Loud, 73): only .6 per cent of rope made by clockwise twist.

Pottery

N 323 N [114] 1195. The account in Leonard concerning pottery at Humboldt Sink must be disregarded because there is nothing in the story which would locate the pottery at Humboldt except an editor's note. All logic and internal evidence point toward Mono Lake as the area where Leonard saw pottery in use. Steward, 1932, 269, admits Leonard's reference to pottery in a note: "the pottery described here and that seen by Leonard at Humboldt Lake may ultimately connect that on the Columbia river with the Southwest." (See note 338.)

CRADLES

N 354 482 1245a. The first cradle used is a simple, twined basket, which is replaced when soiled, usually about once a week, until the child is about a month old when it is bound in the elaborate, rigid carrying cradle (Kelly, 132, pl. 28).

W [354 483] 1246. Wa, Pa: Cradle as in Owens Valley (Steward, pl. 9). This is different from most Northern Paiute cradles; see excellent examples in Kelly, pls. 30, 31.

1259. Wa: + (Smith, notes).

1260. Paviotso: "Cradle baskets have adjustable hoods on which appear in color phallic designs proclaiming the sex of the child" (Curtis, 71). Wd: Both BJ and SC, my two principal informants of Wada, were blind, which might explain why they denied that hood designs revealed sex of child. The cradles now have the different designs, and my women interpreters said they had heard it was an ancient custom. Ki: BA, blind informant, did not know hood designs were distinct for babies of different sex. Informants with good vision said it was a Paiute practice since "the world was made."

1266. Wa: + (Smith, notes).

W [304 756] N 304

MUTILATIONS

1301. Wa: Shaman only. (See note 1334.)

1306. Owens Valley: -, yet Owens Valley Indian said Walker River and Yerington Paiute tattooed (Steward, 275). Ki: Tattooing not known to old-time Indians (GN). To: LP thought it was old custom of Toe, but knew no details. BS was certain the old Toe did not tattoo.

W [304] 1307a. Ki: + (Kelly, 116).

1308. Wa: + (Smith, notes).

1319. Pa: Child forced to lie in one position "until head set." No violent movement for some weeks after birth.